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CONTENTS

- Martinez Elected in Northern Mexico (87001)
- First Conference For Hispanic Seminarians (87002)
- Mother Ruth Dies at 89 (87003)
- Women's Participation Works Toward '88 (87004)
- Agencies and Churches Review Partnership (87005)
- Note to Editors

PAGE

1
3
6
8
10
12

MARTINEZ ELECTEDIN NORTHERN MEXICO

DPS 87001

MONTERREY, Mexico (DPS, Jan. 8) -- The Rev. German Martinez, vicar of the Church of Reconciliation here, was elected Bishop of Northern Mexico on the eleventh ballot at a special diocesan convention Dec. 6. He succeeds Bishop Leonardo Romero, who died last June following brain surgery. The other names on the ballot were those of the Rev. Sergio Carranza, executive secretary of Province IX, and the Rev. Benito Juarez, a priest in the diocese.

Martinez, 53, was born in Ziritzicuaro, State of Michoacan. After attending the local schools, he entered a Roman Catholic seminary in Montezuma, New Mexico. He was ordained deacon and priest in the Roman Catholic Church in 1958 and served in that Church until 1966.

In 1970, he was received into the Episcopal Church. Prior to that, he had spent a year studying and working with the Lutheran Church. Following his reception, he became priest-in-charge of the Church of St. John the Divine in Reynosa, Tamaulipas, a post he held until 1985, when he moved on to the Church of Reconciliation.

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-2-

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DPS 87001/2

The new bishop married Maria Zapata in 1966, and the couple has three children.

Martinez's consecration has tentatively been scheduled for March 15, pending the consent of the standing committees.

The Diocese of Northern Mexico was established in 1973, when the Iglesia Episcopal Mexicana was divided into three dioceses; the other dioceses are Western Mexico and Central and Southern Mexico. The Diocese of Northern Mexico, whose see city is Monterrey, has 23 parishes and missions. It has a companion relationship with the Diocese of West Texas.

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FIRST CONFERENCE
FOR HISPANIC SEMINARIANS

DPS 87002

by Carmen Guerrero
Diocese of West Texas

(The Rev. Carmen Guerrero has recently returned from a two-year term of ministry in Honduras and reports on the conference, at which she was a participant. She shared with the group some of her own experiences as a Hispanic woman priest and the challenges of such a calling. Her remarks centered on the assurances of God to be present with those who struggle within their call. "But we must struggle until we receive the blessing as Jacob did," she said. "We will come out with God's mark upon our very soul.")

DALLAS (DPS, Jan. 8) — "Vienen con alegría, Señor, vienen con alegría." ("They come with joy, Lord, they come with joy.")

These are the words of a folk song/hymn that is often sung among Hispanics in the Church, and it is also the "song" that was sensed in the hearts of the seminarians that gathered at the Bishop Mason Conference here, Dec. 4-6, 1986. This was the first National Conference of Hispanic Seminarians, sponsored by the National Hispanic Office in New York.

The conference opened Thursday afternoon with a brief welcoming address by the Rev. Herbert Arrunategui, National Hispanic Officer, which was followed by a reception and dinner later in the evening. Early Friday morning began with the celebration of the Holy Eucharist with the Rt. Rev. Anselmo Carral, Assistant Bishop of Texas, as the celebrant.

It was during this service, as we passed the peace amongst the newly and, it might be added, quickly forming community, that again the air was filled with the sense of "alegría" and celebration. This was affirmed even more profoundly when people spontaneously began to sing about what was truly being offered in the bread and wine that was being consecrated.

The next item on the agenda was a "sharing of our pilgrimage." Observing as well as participating in this aspect of the conference gave one the sense of listening to the people of God express their history in a very concrete and sacred way. This experience was reminiscent of Genesis 12:1-3:

DPS 87002/2

"Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you...so that you will be a blessing. I will bless those who bless you...and by you all the families of the earth shall bless themselves."

What God has done and is doing in the lives of those who have been raised for ministry with Hispanic people in our country is truly a blessing that will in turn be a blessing to the whole Church.

Among the guest speakers throughout the day were Carral; Arrunategui; Dixie Hutchinson, President of Province VII; Dr. Richard Arrellano, Chairman of the Hispanic Trust Fund; the Rev. Luis Leon, Rector of St. Paul's in Paterson, N.J.; the Rev. Leopoldo Alard, Director of the Center for Hispanic Ministries of Province VII; the Rev. Carmen Guerrero Diocese of West Texas; the Rev. Preston Kelsey, Board for Theological Education; and the Rt. Rev. Gordon Charlton, Suffragan Bishop of Texas.

All participants -- clergy and seminarians -- were challenged by each other as we heard of ministries already in process with and/or by Hispanics in the U.S. It was promising also to observe the level of commitment that already exists within the leadership for Hispanic ministry in the Episcopal Church. At the present time it has the visual appearance of a "remnant," but our faith informs us that God works through remnants. It was obvious that the people to whom God has extended the call to Hispanic ministry -- both Hispanic and Anglo, men and women -- have indeed said, "Here am I Lord, send me."

Throughout the conference we were presented with the struggles that must be faced in ministry with Hispanics and with the richness that can be gained when we allow ourselves to be God's instruments. Carral, for example, emphasized the importance and the need for us to be reconcilers and bridge builders within the Church in our attempt to respond to this vocation.

Leon shared with the group the many struggles and challenges with which he has been confronted as he attempts to be this kind of minister in his community in Paterson. He defines the ministry in which he is involved with peoples of many cultural and national backgrounds as "Christian education". This approach is very powerful because through

it people are learning about God's love, acceptance, and forgiveness as they live it and are a concrete part of it in practice. This has sometimes been truly a costly experience, but it has also been an extremely rewarding one as well -- both for the priest and for the congregation.

Many persons have been "lighting matches in the dark" for many years in an attempt to bring light to the ministry needed with Hispanics in this country. These persons have worked very hard plowing the way for the rest of us, and as we heard about their pilgrimages it became increasingly apparent that the ground has often been very hard. Among these were persons such as Hutchinson, Arrunategui, and Alard. They have been at work for many, many years, and through their efforts the rest of us could reap the benefits of that labor at this conference.

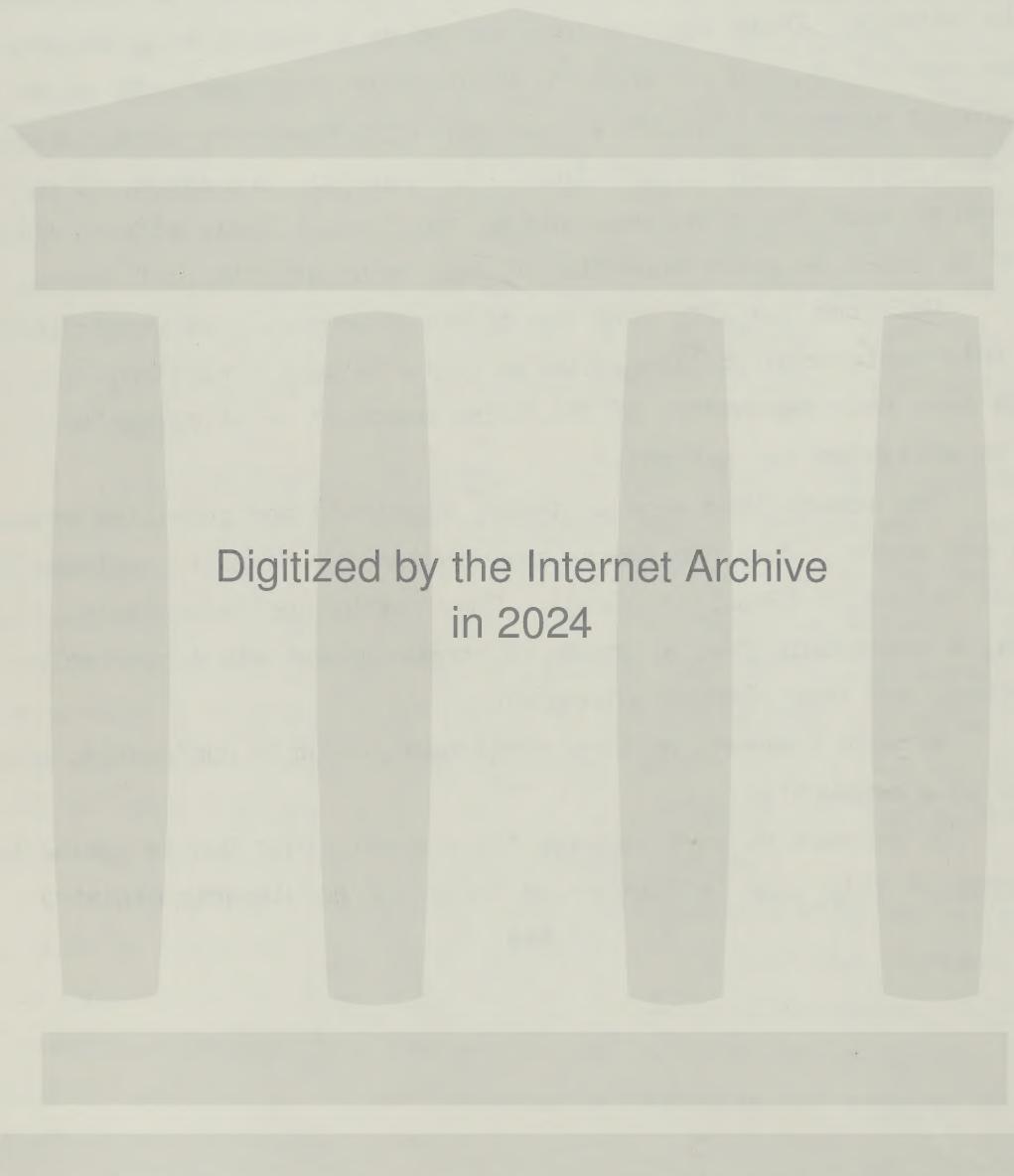
Charlton has also been one of these people. His participation at this conference challenged us to continue this tradition, or perhaps even this necessity, of "lighting matches" -- of being "a light to enlighten the nations."

The seminarians were a lively, committed and promising group of men and women. They created an association for Hispanic seminarians and called it "Semilla" (Seed). They established some basic by-laws, a membership fee, a system of communication via a quarterly newsletter, and they elected a chaplain.

We were blessed, we were challenged, we were confronted, and we grew as a community.

In essence we were renewed for the call that God is making to the Church at this time in history in reference to Hispanic ministry.

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MOTHER RUTH

DIES AT 89

DPS 87003

NEW YORK (DPS, Jan. 8) -- The Rev. Mother Ruth, founder of the Community of the Holy Spirit, an Episcopal religious order for women, died on Dec. 22, 1986, after a two-month illness.

The third child of an interracial marriage, she was born Ruth Elaine Younger on Oct. 1, 1897, here. Because of racial bias in the United States at that time, she entered the Canadian Sisterhood of St. John the Divine in Toronto and was Life Professed on Dec. 29, 1922.

Mother Ruth graduated from St. Hilda's College, University of Toronto, receiving her B.A. degree with honors in natural science. At graduation she was awarded the Governor General's Medal and the Prince of Wales Prize in Natural Science. She obtained her teaching degree at the Ontario College of Education and taught for several years at the Qu'Appelle Diocesan College of Education and at the Bishop Bethune College in Oshawa. Upon her appointment as treasurer of St. John's Surgical Hospital, she returned to Toronto.

In 1949, Sister Ruth and Sister Edith Margaret, both of the Sisterhood of St. John the Divine, were granted a leave of absence by their Community to begin new work here. On Feb. 2, 1950, they opened St. Hilda's School on Morningside Heights with a class of eight pre-school children. From the very beginning, the school encouraged and maintained a fully integrated faculty and student body. With Sister Ruth as Headmistress, the school flourished, expanding grade by grade, eventually offering co-educational academic training from nursery through grade 12 under the name St. Hilda's and St. Hugh's School. In 1952, the Rev. Mother earned her M.A. and Ph.D. degrees in education from Columbia University. She served as Headmistress of St. Hilda's and St. Hugh's School until her retirement in 1985.

The Community of the Holy Spirit was formally instituted on Aug. 27, 1952, when the Sisters' vows were transferred from the Sisterhood of St. John the Divine. Sister Ruth was elected the Reverend Mother of the new Community, an office which she held until 1976.

DPS 87003/2

Under Mother Ruth's direction and leadership, the Community of the Holy Spirit also founded the Melrose School, a country-day school near Brewster, N.Y. and St. Cuthbert's Retreat House, also in Brewster.

In 1967, Mother Ruth became the first woman to be awarded the Bishop's Cross of the Diocese of New York, receiving it from Bishop Horace W. B. Donegan. The award honors outstanding service to the diocese.

The Rev. Mother was a Commander Sister in the American Society of the Most Ven. Order of the Hospital of St. John of Jerusalem.

Her history of the Community and its work, In Wisdom Thou Hast Made Them, has recently been published by Adams, Bannister and Cox.

The Rev. Mother traveled extensively in the United States and in England, lecturing on the religious life and on education.

Following the Community's custom, the Rev. Mother's ashes will be interred at the Convent in Brewster. A memorial service will be held for her on Martin Luther King Day, Jan. 19, 1987, at 10 a.m. in the Cathedral Church of St. John the Divine here.

In lieu of flowers, the Community requests that contributions be made to The Mother Ruth Memorial Fund, St. Hilda's and St. Hugh's School, 619 West 114th Street, New York, NY 10025.

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WOMEN'S PARTICIPATION GROUP

WORKS TOWARD '88

DPS 87004

ERLANGER, Ky. (DPS, Jan. 8) -- The Marydale Center here was the site recently for a meeting of the Committee of the Full Participation of Women (CFPW), the third since its appointment by Presiding Bishop Edmond L. Browning following the 1985 General Convention. Presided over by Pamela Chinnis, Chair, the thirteen members in attendance focussed on their charge to examine barriers to women's full participation and to recommend ways to remove the barriers.

Reports were heard concerning the level of participation by women in other denominations, particularly in the Presbyterian Church USA and in the United Methodist Church. Excerpts from previous studies conducted by the Episcopal Church Women that there be "no more studies" has been heard by the Committee, and it anticipates a significant action section in its final report to the 1988 General Convention. One aspect of the Committee's preparation for its task was an analysis of personal power in organizations, prepared by member Sally Bucklee.

A major portion of the agenda at the Marydale meeting was an examination of the grant proposal to the Lilly Memorial Trust prepared by Dr. Adair Lummis of the Hartford Seminary and Committee members Betty Connally and Marcy Walsh. The proposal, which has been granted, is designed to uncover data and attitudes related to women's ministries in a sample of twelve dioceses. Nine dioceses were chosen because they are the home dioceses of Committee members, and three others were chosen for reasons of geography or because they are presently closed to women seeking ordination. The dioceses taking part in the study include Maine, Newark, Washington, South Carolina, Southwest Florida, Indianapolis, Milwaukee, South Dakota, Iowa, Kansas, Texas and California. For reasons of language and timing, no diocese in Province IX will be surveyed at this time.

Diocesan involvement in the study will start with the interest and support of the bishop and his assignment of a staff person to join a volunteer committee of ten women and men representative of the diocese.

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DPS 87004/2

That committee will have responsibility for duplicating and distributing the questionnaire which has been prepared by Lummis, selecting one of its members to receive training in interpretation of the resulting data, and the writing of a report to the diocese which will include specific recommendations to address the finding. All of the diocesan reports will accompany the recommendations based on national data in the Committee's final report to the 1988 General Convention.

Compilation of data from this study is just one phase of the Committee's work, however. A theological statement drafted by member Nan Peete was adopted for inclusion in the report, as was the inclusive language policy statement of Virginia Seminary. Marge Christie was asked to prepare an update of statistics related to women priests and deacons and an analysis of women as deputies to General Convention.

The Committee on the Full Participation of Women anticipates the recommendation of policy changes at parish, diocesan and national Church levels to achieve its vision of an inclusive Church. Other Committee members include Vice Chair Carol Flanagan, Peg Anderson, Arlene Dedini, Mary Flagg, Wallace Frey, Anne Carter Mahaffey, Elsa Solter, Fran Toy and Craig Anderson.

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AGENCIES AND CHURCHES

REVIEW PARTNERSHIP

DPS 87005

by Sue Williamson and Alan Nichols

BRISBANE, Australia (DPS, Jan. 8) -- The Partners in Mission (PIM) program was affirmed and made more flexible at the Anglican Mission Agencies Conference held here, Dec. 8-13, 1986.

Since the concept of Mutual Responsibility and Interdependence was espoused at the Toronto Congress of 1963, the Partners in Mission process has grown, clarifying mission as a priority, strengthening the unity of the newer churches within provinces, and building more mature relationships between the traditional "sending" and "receiving" churches. Of the 44 Partners in Mission Consultations which have taken place around the Anglican Communion since 1974, few have been held in the traditional "sending" churches.

Nevertheless, problems have emerged in the organization and follow-up of Consultations, with some churches using them to seek funds and others not taking them seriously or not accepting mutual accountability.

The Mission Agencies Conference here was attended by 57 people from 25 countries, representing Anglican mission agencies, church mission departments, development agencies, partner churches, and ecumenical bodies.

John Denton of Australia was conference chairman and the Rev. David Chaplin of London was secretary.

Held under the auspices of the Anglican Consultative Council, it was the first such meeting of mission agencies and partners since 1972, and the first international Anglican Consultative Council conference held in Australia.

The mission agencies have sought some ongoing structure to enable them to share knowledge, information and resources in their common task. Partner churches have asked for a greater equality and openness in relationships and more flexibility and coordination of mission agencies. "This has been a rich experience for all of us", the

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DPS 87005/2

Partners said. "We were greatly encouraged by the willingness of agencies to listen to us and to respond to changing demands of the mission of the Church. Agencies also need to improve their relations with their churches." The Partners pledged to conduct more exchange among themselves.

Papers on evangelism, development and ecumenism highlighted those aspects of mission and stimulated resolutions which will be presented to ACC-7 in Singapore in May 1987, and through it to Lambeth 1988.

The Conference resolved to affirm the principle of Partners in Mission, but introduced flexibility to meet the needs of different churches, "bearing in mind that the underlying theological principle is openness of a Church to hear the Spirit's guidance in mission."

The Conference affirmed personal evangelism and added: "We cannot confess 'Jesus is Lord' without serious consequences for the ordering of the political and economic relationships of humankind and for the harmony in which we live as a part of the whole creation. Evangelism calls for a conversion which like sin itself is both personal and systemic, and promises the gift of grace for every area of life."

A popular report entitled "Touching One Another" is being written by Archdeacon Alan Nichols of Australia and will be available for parish use around Easter 1987.

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NOTE TO EDITORS

Enclosed for the use of editors is the third of three formal photographs of Presiding Bishop Edmond Lee Browning, in street dress. Please call or write if you need additional copies of any of the three poses. As before, whenever you use any of the three, the credit line must read **©1986 KARSH, OTTAWA.**

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